

RELIGIOUS INTELLIGENCER.

(A Weekly paper Published at New-Haven, Con.)

APRIL, —, 1816.

"Behold I bring you good tidings of great joy."

PROSPECTUS.

THE late political change in the continent of Europe has already begun to damp the ardour of our countrymen for *Newspapers*. The *ÆRA* of *REVOLUTIONS*, we trust, is past—by the blessing of God, never to return. If this be the case, Newspapers will finally lose their high interest; and both their numbers, and their circulation, will diminish.

A new and very different æra appears now to be opening; the *ÆRA* OF *PEACE*—An universal peace throughout the Earth, in the reign of *AUGUSTUS* was the glorious harbinger of the birth of the *MESSIAH*—and we know from the *sure word of Prophecy* that *Wars shall cease to the ends of the Earth*, at the dawning of the latter day glory. May we not hope, that, even now, the night is far spent; and, with anxious eyes, begin to watch for the morning. If indeed the triumph of the Church is near, is it not proper, that the *SIGNS OF THE TIMES* should be known, and marked, by christians. Is it not proper, that at least one newspaper should be occupied with news of the prosperity of the Church?

This æra has opened with several strong features, which ought not to be overlooked. THE *BRITISH AND FOREIGN BIBLE SOCIETY*, with a success almost miraculous, is publishing the *WORD OF LIFE* in every human language, and bestowing it on every human family. More than *six hundred and fifty* auxiliary and branch Societies in Europe, America, Asia and Africa, are already employed in promoting the same glorious object.

The great men of the earth are assuming a new attitude. They are lending their wealth and their influence to the universal diffusion of the Word of God. Who could have expected, ten years since, to see the Royal Family and Nobles of England, many of the Princes of Germany, the Monarch of the

Netherlands, the Crown Prince of Denmark, the King and Nobles of Sweden, the King of Prussia, the Czar and Nobles of Russia, the Khans of various Tartar Tribes, and the Shah of Persia all united in spreading the *GOSPEL OF PEACE*; or the Monarchs of Catholic Europe consenting to the diffusion of the scriptures among their subjects. Who, still more, could have expected to find Roman Catholic Clergymen, and even Roman Catholic Bishops actively co-operating in the same design?

In England, and the U. States also, the exertions now made to Educate Missionaries, and to support Missions, outrun all example. *Many* are now running to and fro throughout the Earth, and knowledge is already greatly increased.

To the Missionaries of this day, GOD is saying in a wonderful manner—"Go ye swift messengers, to the nations meted out, and trodden down; whose lands the rivers have spoiled." In a manner not less wonderful, He is also saying to the nations of men—"All ye inhabitants of the earth! Look ye, when I lift up an Ensign on the mountains! Hear ye, When I blow the Trumpet!!"

In this Country, GOD has appeared, during this very season, in a manner unusual and glorious, to build up his Church. On our Colleges, Academies, and Schools, as well as on congregations, the influences of the *HOLY SPIRIT*, have been poured out to an extent, which the American Church probably never before witnessed. GOD in very deed, has been present, and is still present, in very many of our churches; and *His people*, in great multitudes, have been willing in this day of *His power*.

From these various sources, a mass of Religious Intelligence, unusually large and interesting, constantly flows out upon the world. But it flows in scattered streams: it is no where collected into a common reservoir. The consequence is, that the great body of it is confined to

a few favored individuals, and that much of it is lost. No species of information, however, is so generally interesting, none so useful, as this—and none so well calculated to animate the prayers, enliven the zeal and enlarge the liberality of christians.

This state of things cannot last. The *tidings of destruction* have, as we trust, nearly, come to an end; that christians may have leisure for the *tidings of salvation*. They have long been wearied of the *triumphs of ambition*; they will now listen to the *triumphs of the CROSS*.

These considerations have induced the subscriber to offer to the public the plan of a *Christian Newspaper*, to be called the

RELIGIOUS INTELLIGENCER.

Should the plan succeed, the columns of the paper will be devoted to Religious Intelligence. Occasionally it will be open to essays and addresses of an interesting nature, and directly coinciding with its obvious design. Religious Biography, Obituary Notices, and short notices of interesting Publications are included under Religious Intelligence.

If the materials permit, about one half of each paper will be devoted to foreign intelligence, and the other to domestic. Under the foreign head will appear the *REPORTS* of the *BRITISH* and *FOREIGN BIBLE SOCIETY*, with the intelligence accompanying them, together with the reports of *Missionary* and other *Religious* societies in Europe. Under the domestic head will be found the Reports and proceedings of the various ecclesiastical bodies, and of the religious, moral and charitable Societies in the U. States, together with the earliest accounts of *Revivals of Religion*. On this last branch we shall dwell with peculiar interest. Probably some of our subscribers will take no other paper. For the information of such, short and condensed summaries of the *passing events of the times* will be occasionally given, together with an abstract of literary and philosophical intelligence. As far as possible, however, the Hand of GOD will be marked in these events; and all which have any obvious bearing on the Church of CHRIST will be particularly noticed. Into these summaries nothing shall be admitted, which alludes to party offices.

With regard to the materials, from which the columns of the Religious Intelligencer are to be supplied, the subscriber assures the public, that those already procured, with those which it is in his power to procure, are amply sufficient.

No advertisements will be admitted into its pages. Should any be published, they will always be found in a separate sheet.

Such is the plan of the *Religious Intelligencer*. The subscriber cheerfully appeals to the christian public, whether it shall not be supported. *Christians* prefer the prosperity of Jerusalem above their chief joy. Will they not then, be desirous to *hear* of her prosperity. In their prayers they never forget the extension and glory of the REDEEMER'S KINGDOM. Will they not rejoice to *know* that those prayers are answered? *Ministers of the Gospel* labour together through life to build up the Church of CHRIST: will they not find constant and powerful assistance in the pages of the *Religious Intelligencer*? Will they not therefore voluntarily promote its circulation?

NATHAN WHITING.

CONDITIONS.

The Religious Intelligencer will be printed on paper of which this number is a specimen—with type one size larger. It will commence the first week in June.

The paper will be folded and paged for binding; each sheet to make sixteen octavo pages, with a copious index at the close of the year.

The price will be three dollars a year, exclusive of postage, to be paid at the expiration of six months from its commencement. Where there is no agent, distant subscribers are requested to pay in advance; and Papers will be sent regularly to any person on receiving three dollars in bills current in New-York.—Post paid.

These terms will be thought comparatively low when we consider, 1st, the work will make annually an octavo vol. of 832 pages—2d, The paper must be of a better quality than common Newspapers.—3d, Advertisements which are

the principal profit of a paper will be excluded. 4th, Expensive publications must be constantly received.

The Clergymen in each town will have the offer of becoming our agents—and any person who will procure 12 subscribers and be accountable for the pay, shall receive the 13th gratis, and an allowance of 10 per cent for all over that number.

N. B. Those who hold Subscription papers, are requested to forward a list of the subscribers obtained by the 15th of May.

New-Haven, Jan. 1816.

RECOMMENDATIONS.

The Prospectus of a publication called the RELIGIOUS INTELLIGENCER, has been communicated to me by Mr. Nathan Whiting, the intended Editor. The plan of this publication, as it is here presented to the community, is in my opinion excellent. The subjects are of the highest importance, and those in which good men will feel the deepest interest. The scheme is so comprehensive, as to include, perhaps, every thing which can fairly be said to belong to the subject; and to give a more complete view of the affairs of the church, as they are conducted by the dispensations of Providence, than any other single work issued, either in America or Europe. The period is momentous and wonderful; and better adapted to such a design, than any other which has existed since the Reformation, if not since the days of the Apostles. With the means which the editor has in his possession, and will hereafter be able to command; and the aid, which as I believe, will be cheerfully furnished, he will be enabled to accomplish the design in a manner, which will not disappoint any reasonable expectation. I add, with not a little pleasure, that the character of the Editor himself, wherever he is known, furnishes the strongest assurance to the public, that the design will be carried into the most faithful execution; and do, therefore, cordially, and unconditionally recommend the work to the patronage of every good man. Yale College, Jan. 5th, 1816.

T. DWIGHT.

New-Haven, January 5th, 1816.

We cordially concur in the above recommendations.

SAMUEL MERWIN.

NATH. W. TAYLOR.

SIR,

We have received with pleasure your Prospectus of the Religious Intelligencer, and do most ardently hope and confidently expect that you will be encouraged by the ample patronage of the christian public. Unless we believe every prediction of the Bible, and shut our eyes to all the signs of the present times, we must believe that a new and most blessed Aera has commenced: that efforts unknown before are to be made to evangelize the world—attended by a success utterly unparalleled. An interest in this subject, so strong, so extended; stimulated by such motives, and aided in its expression by such resources, has never existed in our lost world since the Fall to this day.

Of all the events which have awakened the curiosity or interested the heart of man—those which are now in rapid succession, bursting upon the world, are the most interesting. The ordinary vehicles of religious intelligence cannot communicate these wonders. The Newspaper is the appropriate vehicle; and will become we trust, speedily in every state and section of our land, the common vehicles of religious intelligence. Go on, dear sir, and prosper, and may the thousand presses of our land which have groaned to spread the tidings of war, lend their voluntary aid to tranquilize and cheer the hearts of men, by announcing the triumphs of the Redeemer.

LYMAN BEECHER.

TAPPING REEVE.

Litchfield, (Con.) Jan. 6, 1816.

TO CORRESPONDENTS.

The Prospectus of the INTELLIGENCER, was issued about the middle of January; and persons holding subscriptions were requested to return them by the middle of March. Hitherto but few

of the papers have been returned ; these few, however, satisfy the Editor that it will meet with the patronage of the public. He intends the present number, merely as a specimen of what the work is to be ; and has concluded for several reasons, to defer the commencement of the paper itself until June. The public at large will have a better opportunity to know the plan of the work : He has not received the names of many of his subscribers, and of course does not know where to send their papers : The work is intended for binding, and in this way broken sets will be prevented.

In addition to what is said in the Prospectus, the Editor informs his subscribers and the Christian Public, that in the early numbers of the *Intelligencer*, he proposes to publish a Summary of what has heretofore been done by Bible Societies, Missionary Societies &c ; so as to bring the reader acquainted with the present state of the Religious world, and thus prepare him for the particular information under each head. Possibly two or three of the first numbers may be thus occupied.

Correspondents are requested to observe, that this *will not be the first number of the volume*. They need not therefore preserve it ; but are requested to scatter it among their acquaintance for subscribers. Those who have subscription lists are requested to forward them *post-paid* to the Editor, about the middle of May. This is mentioned, because the Postage to each individual will be nothing. To the Editor, it will be no inconsiderable part of the profits of each subscription.

As the *Religious Intelligencer* will positively commence the first week in June, those who wish to subscribe at all, will do well to forward their names before that time.

FOREIGN.

BIBLE SOCIETIES.

A Summary history of the British and Foreign Bible Society will be given in the early numbers. Next to the Preaching of the Gospel, this Institution will probably be found at the Consummation of

All Things, to have been more influential than any other in bringing forward the Latter Day Glory. The *Intelligence* annexed to its Reports, will be found interesting to every mind, which can take pleasure in the prosperity of the Church.

The following extracts are from the Eleventh Report :

No. LXXI.

From the Rev. John Patterson.

Petersburg, April 3, 1815.

From the different letters we have sent to you, you have already learned, with pleasure, that the success of the Russian Bible Society has been great during the second year of its existence. The change in its constitution, from "the Petersburg" to "the Russian Bible Society ;" and from being confined to the professors of foreign religions, to its becoming extended to all the inhabitants of the Russian Empire, has proved of the greatest importance to the cause. The Clergy of the Greek Russian Church now take an active part in the affairs of the Society. The first Members of the Holy Synod are Members of our Committee, and are present to take an efficient part in all its transactions. They have recognized the Bible Society as one of God's greatest gifts to men in the latter days, and as his appointed instrument for enlightening the nations. Instead of viewing it with a jealous eye as it respects Russia ; they hail it as the harbinger of brighter days to the Russian Church.

Nor are those of them, who are at a distance from the capital, less zealous, active, and liberal. They are the persons to whom we are chiefly indebted for the supply of our funds, and who are the most active distributors of the precious volume. The number of Benefactors and Subscribers among the Nobility has been very considerably increased ; and the Bible Society has brought many excellent Christians and lovers of the Scriptures to view, of whom we were formerly altogether ignorant. The uniting influence of the Bible Society is no where so obvious as in Russia. In all we do and say, as far as it respects the distribution of the Bible, we are of one heart and of one soul. But the most pleasing circumstance of

all is, the interest which the lower classes of the inhabitants begin to take in the Bible Society. Not a week passes in which we do not receive lists containing some hundreds of penny and sixpenny Subscribers. In several places the peasants have come forward of their own accord with their mites. The Heathens in Siberia, and the Mahometans in the Crimea, have sent in their gifts; and some of them with a liberality which few Christians in comparison have yet imitated. A desire to possess the Holy Scriptures has been created; attention to their divine contents has been excited; and a wish to promote their more general circulation, already pervades the breasts of thousands. The Russian Bible Society is exerting itself to the utmost to satisfy this desire. Hitherto they have been under the painful necessity of listening to the calls of thousands famishing for want of the bread of life, without being able to relieve them; but this year promises to afford bread for the hungry in more abundance, as appears from the following statement of the progress of the several editions now printing in Russia.—The Finnish Testament finished, 2,000 extra distributing, and received with eagerness; Old Testament advanced to about the end of First of Kings; 5,000 copies of the Bible expected to be ready by the end of the year. German Bible advanced to the Book of Psalms; 5,000 expected to be finished this year. Armenian, 5,000 Testaments finished, and nearly 2,000 distributed, and received with joy; Bible advanced to the Book of Numbers, will require next year to finish it. 5,000 copies of the Polish Testament; 5,000 about half printed, whole will be ready about August. French, half of the Testament is printed, 1,000 extra copies will leave the press in June; the Bible will require about a year more: we print 5,000. Persian, 5,000 Testaments, nearly one third printed, the whole will be ready in August. Calmuc Gospel of Mathew will soon be printed. In these seven languages now executing in Petersburg, we are printing, including the Finnish and German already finished, 19,000 Testaments, and 20,000 Bibles. Preparations for stereotyping the Slavonian

Bible are far advanced; and we look forward with anxious expectation to the day when this powerful machine shall begin to operate. All we are doing is in fact nothing in comparison of this. In Moscow the Society is printing 5,000 Slavonian Testaments, which are just finishing; and 5,000 Bibles, which we hope will be ready early next year. Georgian Testament 5,000, just commenced. In Reval 10,000 Testaments in the Revalian Esthonian language, to be finished by the end of the year. Mittau, 15,000 Lettish Testaments, to be ready by the end of the year; also 5,000 Testaments in the Dorpatian Esthonian, to be finished about the same time. In Abo, 2,000 extra Finnish Testaments are printed off, and 6,000 Bibles will be ready early next year. In all, 31,000 Bibles, and 61,000 Testaments; making together, 92,000 copies of the Holy Scriptures now printing in Russia, in 12 different languages; the Samogitian, the thirteenth, is resolved on, and will be put to press in Wilna about the month of June. Over what an extent of country are not these languages spoken; from the Arctic Circle to the Tropic of Cancer; and from the shores of the Baltic to the Sea of Baikal!

From a German Sailor, to a Correspondent in Hull.

Bornholm, May 18, 1814.

You may perhaps recollect, that in the night of February 16, three Sailors called on you, to return you thanks for all the kindness you had shewn them, and more especially for the Bible you gave us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish Privateer, and we were confined to a prison, in which my two companions died. One of them, Richard Duedeman, thus addressed me the day previous to his death: "I am convinced that I must soon die, and am, I trust, prepared for my departure; but I should like, once more, to write a few lines to my Minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possess

ion of it, I do not think I should have been saved. When, in the 15th chapter of the Gospel of St. Luke, I read the Parable of the Prodigal Son, I was led to consider myself completely in the light of that son : but blessed be God, I found consolation in applying those words to myself—'This man receiveth sinners, and eateth with them.' I should wish my wife to have my Bible, and diligently to read in it ; for in this world I shall never see her face again, nor those of my children : yet, notwithstanding all this, I may confidently exclaim with the Apostle : 'I have a desire to depart and to be with Christ.' Blessed be God, for having conducted me to England : and may his richest benediction rest on all those who so kindly supply the poor with Bibles !" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of gratitude, both towards God and man, streamed down his eyes. He died on the 13th of May, at 4 o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who expired in the midst of thanksgivings to God, for having favored him with an opportunity of receiving a Bible ; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow-creatures, who thus were engaged in dispensing among them the Bread of Life, some of his last expressions were : "I feel most comfortable and happy in my mind. O, my Lord Jesus ! receive and take me to thyself. Thou hast prepared me for death ; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. O ! that all men might get a Bible : to me it proved a cheering companion in the solitary hours of my confinement ; it was a refreshment and consolation to my mind."

Thus my companions died. But what do I say ?—they are not dead, they live infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor : we cannot reward them, but God will.

From a Catholic Clergyman in Germany.

July 25, 1714.

I have lately received the sum of 252 Florins, (about 25*l*.) transmitted to me by our Nuremberg friends, as part of a gift from the British and Foreign Bible Society, to aid the distribution of the Scriptures among Catholics. For this contribution, please to accept my best thanks, and to present them to the venerable Bible Society, not in my name only, but in that of many a good honest German.

The Lord performs wonderful things in our parts. He illumines the blind, opens the ears of the deaf, quickens one after another, who was formerly dead in trespasses and sins ; in a word, he doeth all things well. We cannot sufficiently adore him, and his all-sufficient grace. He removes our sins like a cloud : He gives grace and glory.

Present our kindest salutations to all friends of Christ, who seek and find in him all things : and recommend us, who stand in constant need of divine support and assistance, to the fraternal remembrance of all who feel deeply interested in the enlargement of the kingdom of God upon earth ; let them fervently intercede for us, that a wide and effectual door may be opened among us for the preaching of the glorious saving Gospel of Christ, and that the enemy may be restrained who threatens and impedes us on every side. But he will not succeed : no, our Lord will magnify himself ; so that his name shall be blessed in every part of the habitable globe.

The contributions to the British and Foreign Bible Society, from March 31, 1814 to March 31, 1815, are *L*. 99,894 15*s* 6*d* sterling. The number of the Scriptures issued during that period was

126,156 BIBLES,

123,776 TESTAMENTS,

Making a total issued from the commencement of the institution to that period,

516,479 BIBLES,

718,778 TESTAMENTS,

1,235,257 TOTAL.

exclusive of 64,025 circulated from depositories abroad : in all *one million two hundred and ninety-nine thousand two hundred and eighty-two.*

MISSIONARY SOCIETIES.

The names of these Societies,, the date of their formation, and their principal fields of usefulness, will be given in the early numbers. A Sketch of the history of each will precede the first extract from its Reports.

Church Missionary Society.

This Society has a Mission at Agra, in India. Among its native converts is a man of the name of ABDOL MESSEE, who has for some time been a minister of Christ. The following sketch will introduce him to the readers of this number :

ACCOUNT of ABDOL MESSEE,

A HINDOO MISSIONARY, EMPLOYED BY THE CHURCH MISSIONARY SOCIETY :

With an extract from his Journals, &c.

ABDOL MESSEE, a converted Mahometan, was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic languages.

When he was about twenty-one years of age (he is at present thirty-six) he came with his father to Lucknow, in quest of employment ; and after some time, became Moonshee, first to an English Merchant, and then to an officer in the East India Company's service. At this time Abdol was so zealous a Musulman, that he induced a Hindoo servant of the above Officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Lucknow, with a determination of having no more communication with the British.

At length, after having been about a year in some situation under the Nabob of Lucknow, he went into the Mahratta Country, and engaged as a trooper in

the service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah.

This step Abdol speaks of as the beginning of God's mercy to him : for, while under the command of Ibrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah. Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretext, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill-fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers.

This Scivac Sing was a young man of very interesting appearance ; and pity for his untimely death raising a feeling of disgust at the perfidy of mankind. Abdol, hitherto a stranger to such treachery, considering that he himself was likely to be made the executioner of equally inhuman measures, resolved on quitting the army.

At the end of about a year he went to Cawnpore to visit his father, and there heard of the Rev. Henry Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it, to see the sport. Mr. Martyn was explaining the Commandments to the people, when Abdol went to hear ; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian Instruction appeared to him better than any which he had as yet received. He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things.

Abdol was accordingly engaged, in 1810, to copy Persian Writings for Sabat. Here he obtained the information which he desired, particularly by enquiring of the Native Christian Children the sub-

jects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New-Testament into Hindostanee, the book was given Abdool to bind. This he considered a fine opportunity; nor did he let it slip. On reading the Word of God, he discovered his state; and perceived therein a true description of his own heart. He soon decided in favor of the Christian Religion.

His Christian Name is Abdool Messee, "Servant of Christ." He was baptized by the late Rev. David Brown, at Calcutta.

Abdool, since his conversion, has been almost diligent missionary. Abdool's method is to read and explain the Books of Moses and the Gospels. Where the customs of the natives appear to have been taken from the Bible, he points it out to them. He never enters into the histories of their supposed Prophets or Gods; but he asks them, if they can shew him any, whose life and doctrine can be compared with that of JESUS, and points out the character of a true SAVIOUR. Their own consciences usually make the application; and he has often been asked, "What then, do you say our Prophets or Gods are liars?" His usual answer, is, Do yourselves judge. I tell you plainly that I have ceased to honor them; and I know there is no salvation but in JESUS. He takes usually a whole chapter to explain, rather than a single verse, and reads the chapters as lessons between the prayers. His station is *Agra*, on the Ganges. We now subjoin the

Journal of Abdool Messee, for December 1813.

"Sunday, Dec. 5, 1813.—For some time there has been Public Worship, both in Cantonments and in the City, for the Native Christians: the number at both places is consequently smaller. In the City, beside the usual attendants who appear to reverence the word of God, there were several strangers who came to the door, and stood during the reading and expounding of John viii, and heard with much attention.

Sunday, Dec. 12.—Nothing remarkable occurred to day. Several of European Descent, who reside in the City, attended, but only two or three strangers, one of whom went away before the Service ended. Two, who have attended worship occasionally for some time, wish to join themselves to us. One Youth, who has been with us since August, gave a very consistent and scriptural account of what he has heard from time to time, before the Congregation.

Dec. 14.—To-day Abdool Messee returned in safety from Meerat. The joy expressed by the Converts and Children on his return was very gratifying.

He relates, that on the way to Meerat he had many opportunities of conversation about religion, especially at Coel, where Talib Messee's father and friends reside. Twelve copies of the translations were given away. Talib's friends were, at first, very much offended, but became so reconciled at last, as to beg a copy of St. Matthew, that they might know more of Christianity.

At Meerat much attention was excited among the Mahometans; and long conversations were held daily in large assemblies. These are described at length, in Mr. Bowley's Journal. The result, was, that five appear truly convinced of the excellency of the gospel, and profess themselves Christians. Of these one is a man of great learning.

At Seerdhuna the Begum received Abdool with much civility. As the custom is to carry a present on being introduced to a superior, Abdool presented a copy of St. Mark's Gospel, which her Highness received with great devotion, kissed it, and carried it to her head. She was evidently afraid of hearing something against the Romish Ceremonies; but, as Abdool confined himself to recommendations of the Scriptures, she soon became unembarrassed, and entered freely with him into conversation about the Translations and progress of the Gospel; and gave a kind of promise that she would cause a portion of Scripture to be read to her every day.

Sunday, Dec. 19, 1813.—This forenoon, at our house and in the city, Abdool held Divine Service. In the city there were upward of sixty adults, beside children, listening with seriousness to the word of life.

Dec. 20.—This afternoon, a person who has been regularly of late to hear the Scriptures read, came from the city to have some conversation in private. He attended Abdool's preaching frequently during the Rains; but, from the scoffs and rebukes of his neighbours, deserted for some time. Reflecting, however, on the shortness and uncertainty of life, with the manifold sins which he is conscious of having committed, he began to attend again; and, from what he heard yesterday from the xxviiith Psalm, and to-day respecting Moses esteeming reproach for Christ greater treasure than the riches of Egypt, he could no longer restrain himself, but begged to be admitted into the faith of Christ, if so be his sins might be forgiven. This man was a personal servant of Lord Lake during the late Mahratta War, and discovers more than ordinary good sense and intelligence.

Christmas Day.—To-day twenty adults, and twelve children belonging to them, and other native children, were baptized. They have all been on probation since July last, and some of them longer. They were separately examined and addressed on the 23^d, respecting baptism, and discover what was thought sufficient marks of acquaintance with the subject, and of the grace of God being with them.

First and most remarkable was Jewan Sing, the Byragee Fakeer, referred to in the memorandum of August 29th, and his household, consisting of eight persons. He said, that ever since he began to hear the Gospel he has had a persuasion that this is the only way of salvation—that, moreover, God has brought all his family to be of the same mind; "and this," said he, "is an unspeakable mercy conferred on me, who am nothing. His is all the praise!"—His wife declared that she embraced the Gospel in order to obtain remission of her sins. The eldest daughter has suffered a good deal of ill treatment from her husband; and has been finally abandoned by him, on account of her attachment to the Gospel. The eldest son also discovers decided marks of grace.

The confession of Noor Nissan, aged 90 years, was very affecting. In a tremulous voice, and with broken accents,

she said that she had often wished for death, whilst going on ignorantly in error: but God had, in mercy, preserved her; and now she should die in peace.

The Hindoostanee Doctor's Servant, mentioned July 27th, delivered a very decided testimony. After stating the miracles, death, and resurrection of our Lord as grounds of faith, he was asked, if he believed that Christ would save him also. He answered "He has given me the assurance of it in my own mind; how can I doubt but he will save me?"

It would occupy too much time to detail the history of every individual.

Sunday, Dec. 26.—To-day, after Divine Service in the Fort, the Lord's supper was administered in the city to the Native Congregation. The number of communicants amounted to 45, of whom 11 were converts from the Romish Church. A report having gone abroad, that, on the former occasion of administering the Lord's Supper, a piece of beef had been given to the Hindoo Converts, and a piece of pork to the Mahometan Converts, it was judged expedient to allow all who chose to remain during the celebration. A great number, both of Mahometans and Hindoos, were spectators, and behaved very orderly. The new pace of Worship was nearly filled. After the congregation was dismissed, Uha and his wife, both of whom were bap^t yesterday, were observed weeping. On being asked why they wept, he answered, "Hitherto I have known noth^g aright; but now I perceive indeed, that Jesus gave his Body and Blood the pardon of my sins." Several other converts appeared equally affected and their conversation afterward was v^{ry} satisfactory and encouraging.

Dec. 29, 18—To-day a learned man visited us. He says that he comes from Cabul, but suspects that he is an Arabian Jew. He has read the Old and New Testament in Arabic, and is well acquainted with the names of the different books. Asked, 1st, What was the religion of Abraham? 2^d, Who the Twenty-four elders in Revelations are? 3^d, Who is the Lamb, that is in the midst of the throne of God? 4th, Who is the Man of? (2 Thess. ii.) 5th, What period the Revelations is now

fulfilling? 6th, What the time of temptation is, which is to try the inhabitants of the earth? On hearing the answers, he said with warmth, "Why do not mankind understand these things? I have read the Scriptures often, and they have always been in the world, but no one understands them." He was told that the teaching of the Holy Spirit is necessary to a proper understanding of Scripture. On going away he said he thought he now began to understand.

Dec. 31.—The number of scholars continues the same as before. Several persons are lately come forward, professing their wish for baptism. The number of Converted Adults is 41; and, of their children, 14 have been baptised. All, who have embraced the Gospel have hitherto walked orderly, and give no cause to doubt of their sincerity. It will be observed, that 11 persons, formerly of the Roman Catholic Persuasion, have renounced the error of Popery and joined themselves to us.

(Signed)

D. C.

Agra, Jan. 1, 1811.

BAPTIST MISSIONARY SOCIETY.

This Society has devoted its attention to Missions in India and to the translation of the Bible in the languages of Asia. Among Missionary Societies it stands greatly pre-eminent; and yields only to the British and Foreign Bible Society, in the extended importance of its labours. Its missionaries also have exhibited no very far resemblance of the zeal and piety and usefulness of the Apostles.

The following is from the 28th Report:

ORISSA.

Mr. Peter to Mr. Ward.

Balasore, Jan. 22.

"I am glad to inform that Jugunnat'ha-Mookhoojya, a Brahmin of high cast, has thrown away his *poita* and *poita*, has ate with me publicly, apparently turned to the Lord, and has baptism. He is of a rich family, is versed in Bengalee and Orissa, and speaks a little of Sungskrit. He has 1 brothers,

priest to the merchants here, as well as teachers to their children. All Balasore is filled with astonishment: whenever we appear in public, all eyes are upon him. I go out every day in the villages to preach."

Extracts from Mr. Peter's Journal, for January.

"On the 20th I asked Jugunnat'ha-Mookhoojya whether he wished to become a disciple of Jesus. He answered, 'I will—I certainly will, if no other Hindoo or Brahmin does. Jesus is the real way, and there is no other way than this.' In the evening I rode out, taking him with me. Presently fifty Ooriyas collected, and I preached the Doctrine of Christ's death.

22d.—Went to Muti-gung, and sat and preached Jesus to about fifty people. In the evening I read and explained part of the Bengalee Testament to Jugunnat'ha. He expressed his joy that Christ had full power to drive out Satan; and added:—"The devtas are evil spirits; and the followers of Christ have power from him to overcome the devil and his temptation. I am growing fearless of the power of devtas, and all persecutors. I know that without God nothing good or evil can befall me: he has power to kill and to give life. If He is my Redeemer, I will not fear what man can do. If the people of my cast kill me, I will not fear. I hope heaven is secured to me by Jesus the Son of God. From this time may I appear before all men a decided follower of Christ: I feel more strong in faith. I hope the Lord will receive me, and keep for ever as his own child, his poor servant. Oh! I was a fool to serve the devil all my life; and living by his power in a most sinful state, I was lost. I am the worst sinner in the world: but I heartily thank the Almighty, and will thank him forever, that he has brought me out of darkness into his marvellous light. All my cast—millions—are in a lost state; but I am saved! O what grace is this!" I asked him if he desired to profess his faith in Jesus more publicly. He replied, 'Yes—do to me what the Lord saith: I will keep all his commandments: baptise me, Sir, do baptise me.' He then took off his *poita*, and gave it

to me, saying, 'Pure is my body now it appears without that poita: that was a chain of Satan. I hope Jesus will now look upon me, and forgive all that I have done. I leave all to follow him.'

24th.—"Eight Ooriyas came to my house to see Jugunnat'ha. I conversed with them of Christ and his free salvation. At noon Jugunnat'ha went to the Cutwal, (a native magistrate,) who had sent for him. The Cutwal told him he had done right. On his return the people in the bazar shouted, and threw dust and stones at him. Some of them threatened to kill him; and it was noised in the town that his relations had such an intention. I endeavored to comfort our dear Brother; who replied, 'I fear not—if they kill my body my soul will be saved.'

From Mr. Peter, March 3.—"Last Lord's-day, I baptised Jugunnat'ha in a pool near my house. There was no water in the creek. All my congregation attended at the pool, and as many as one hundred natives, to whom I preached from, 'He that believeth, and is baptized, shall be saved,' &c. I gave them an account of Jugunnat'ha's conversion. His friends were not present to see the baptism. I have received this Brahmun into the church, upon the confession of his faith; and hope Jesus Christ, the Great Shepherd, may receive him into his heavenly flock. I yet tremble, and am afraid for him, lest his friends and others, or bad men, with their fiddles and dancing-women, should entangle him. He was very deeply sunk in these abominations. He attends with me wherever I go, and answers those well who ask him respecting his conversion: at their request he opens the book, and reads freely. His words are few, but to the purpose; and he is not ashamed to bear the cross. To all who entice, and attempt to discourage him, he says, 'My salvation is in Christ. I will not hear you.' He then invites them to Christ. When I do not go out, he goes out alone with the New Testament, and speaks to men of this new thing. While I was writing, after breakfast to-day, he took his Testament and the China Umbrella, and told me, I

am going to old Balasore to talk with my father's friends.'

"On the day of his baptism, an Ooriya of the name of Khosalee, told his countrymen, both while near the tank, and on his way home, that their shastras were false; but that the Shastra of Jesus was true. I hear from Jugunnat'ha and others, that in this part of the country there are many, who, by hearing me and Brother Krishna, have obtained considerable knowledge of the Christian religion, and are in a manner convinced of its truth. Their only objection to professing it publicly, is, the inconveniences to which they would be subject by the loss of cast. Had they indeed received the truth in the love of it, this objection would soon vanish; and I have great hopes, this will be the case with some. Many now know, that the idol of the great temple is nothing but a piece of wood. Before I came to this place, even the Portuguese worshipped this idol. Thanks be to Jehovah, many are now convinced that there is only one holy living God, one Redeemer of the world, Jesus Christ. Their threatenings of taking me to the Judge, and persecuting and killing Jugunnat'ha, are now dropped.

MISSIONS OF THE WESLEYAN METHODISTS.

The Wesleyan Methodists both in G. Britain and British America, and in the United States, constitute one vast Missionary Society. As a class of Christians, they are in labours, "*more abundant.*" The following extracts are from their Report for 1815.

TORTOLA.

Many have been convinced of sin, and brought into the liberty of the children of God, in this island, in the course of the last twelve months. Our friends there inform us, that, "Religion is greatly in the hearts of the members of the Society; and the congregations are large, serious and attentive." Our missionaries, having carefully examined the state of inward religion, among our people, bear witness to their growing pros-

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perity in the things of God. They say, "We gave direction to the leaders, that when any of their people professed to have found favor with God, they should bring them to us, that we might examine them. This they did accordingly, and many gave a clear account of their acceptance with God. They mention the two following very interesting cases: "Thomas Oakley, a slave, resident in the island of St. John's, part of the Tortola circuit, stated, that for three months his mind had been very uneasy, so much so, that he had no pleasure in any thing, nor had he any spirit to work, thinking he was sick, (to use his own expression,) until the covenant was read, the solemnity of which deepened his convictions so much, that he was alarmed lest God should send him to hell. The night after, when in bed, he had a desire to pray. He got up and went to prayer, but all was dark to his mind. In the morning he went into the field a little way from his house, bowed before God, and while he was pouring out his complaints, and acknowledging his sins, divine light shone into his mind, comfort filled his heart, and he arose from his knees praising God, sensible that his sins were forgiven. From that time until he related this circumstance, which was some weeks, he had been happy in God, and had the strongest assurance, that if he should be called away by death Jesus would receive his spirit.

AMBOY OAKLEY, a slave, who resided in the same island, stated, That he had for a long time felt the weight of his sins, but one morning, when he was digging cane holes, the weight became so great that he knew not how to bear it. In the evening, being the time to meet his class, he was resolved to go, but said he, "The weight of my sins was so great, that I thought it was like a bar of iron upon my shoulders; but as I entered the place where prayer was, the weight fell off, love and comfort came into my heart, and I thought if I had wings I would fly away. I told my leader. He encouraged me, and from that night I have been happy." Our missionary asked him if he loved God; and if he should die whether he thought he should go to heaven? "O, yes, O yes," said he, and spoke with such an empha-

sins, and such divine power accompanied what he he said, that the missionary felt new life in his own soul, while tears of joy fell plentifully from their eyes.

CEYLON.

The Rev. Dr. COKE, accompanied by six missionaries, set sail for this island, from Portsmouth, on the 30th of December, 1813. On their passage, Mrs. AULT, the wife of one of our missionaries, died happy in God, and was committed to the great deep, in joyful hope of a resurrection to eternal life. This was a great affliction to our brethren; but one still greater soon followed. On the 3d of May last, Dr. COKE was suddenly called to his eternal reward. He had been indisposed a few days before, but there was no apprehension of danger; and on the day previous to his death, he appeared confidently better. It is probable he died of an apoplectic fit, and without much pain, as neither the Captain of the ship, nor Mr. HARVARD, one of the missionaries, heard any struggling or noise, which it is thought they must have done had there been any, as their cabins were only divided from the Doctor's by a thin wainscot partition. Deep and mysteries are the ways of Providence! The Doctor believed he had a call to the East; he had devoted himself to the work; and, to use his own language, "Only lived for India;" yet, before he could reach his destination, died alone in his Cabin, and was buried in a watery grave! Thus, the Missionaries lost a father, the poor heathen a friend, and the church a valuable Minister of Jesus Christ. Our orphan Missionaries arrived safely at Bombay, where they were kindly received by the Governor, and, when the last accounts arrived, were about to proceed to their ultimate destination. We hope the Lord will direct their way, and render them a blessing to thousands, and tens of thousands! The Committee are of opinion, that some experienced Preacher should be sent to superintend their labours, as they are all young in the work; but, perhaps, nothing can be done in this respect till our next annual Conference.

WELSH MISSIONS.

Zeal, combined with wisdom and

goodness, has accomplish'd astonishing things, both in civil affairs and those which relate to religion. There has been a happy combination of these principles in our missionary labours, in the Principality of Wales. The beginning of this work was not like the morning cloud and early dew which vanish away; but, like a grain of mustard seed, which has grown up into a great tree. When this mission was first begun, we had no Welsh Preachers; but now we employ FORTY SIX Itinerant, and nearly ONE HUNDRED Local Preachers, who preach the word of life, in the Welsh language; so that now many hundred congregations and several thousand members hear in their own tongue, the wonderful works of God. We have built upwards of 120 chapels for public worship, besides fitting up buildings, and dwelling houses, for this purpose. Mr. OWEN DAVIES says, "The accounts I receive from the Preachers of the spiritual state of the Societies are very pleasing, and as to the congregations, in general, they were never larger. Upon the whole, I am thankful for what my eyes have seen, and my ears heard, since I entered upon this mission." It must be confessed that this mission has been, and still continues to be, very expensive; but the good which has been done, and the prospects of increasing good, outweigh every pecuniary consideration."

MORAVIAN MISSIONS.

The praise of the United Brethren is in all the Churches. There are but few portions of the Globe whither their missionaries have not ventured.

Extract of a letter from Brother JACOB BECK, dated Lichtenau, in Greenland, March 4, 1813.

We are here in the southernmost part of Greenland, near Cape Farewell: that promontory is seen from hence, but as the Greenland ships always seek to avoid it, on account of the quantities of ice in its neighbourhood, and go up to the northern colonies, we have to wait long for the stores and provisions sent to us, which must now be transported in boats,

the galliot formerly sailing between this and the other factories, having returned to Europe some years ago.

Words cannot express our thankfulness for the abundant supply of necessities, with which our dear English benefactors have provided for all our wants; and while we are partaking of your bounty, our hearts are continually lifted up with thankfulness to Him, who has made you willing and able to come to our assistance, and we pray that He may richly reward you and all our worthy friends in Great Britain, who have so nobly assisted in this work of Charity.

Since you and your dear congregations take such kind share in our situation, I must briefly inform you, how we have fared at Lichtenau since the stoppage of the ordinary communication between this country and Copenhagen took place. Though we suffered much distress, yet you will find, that we have also cause to praise and bless the Lord for His help and favour.

In 1807, we received the last regular supplies. This was sufficient, in addition to what we had spared from former years, to maintain us for a considerable time; and as we hoped, that the interruption occasioned by the war would not last long, we felt no anxiety, but when both the colonists and our Brethren at Newherrnhut and Lichtenfels began to suffer, we even helped them out of our store, to various necessary articles, of which, however, we ourselves afterwards felt the want. In the north there was yet some trade, by which partial relief was obtained, but here nothing could be had from that quarter. Yet we thanked God, that there yet existed the means of supporting life, though we suffered many privations, such as of beer, coffee, sugar, and wine, and afterwards of butter and salt: we made the latter last as long as possible, by boiling fish in salt water; and though whatever was sent to us in 1810 did not arrive here till 1812, we have to thank our Heavenly Father for having given us our daily bread. At last we were the only people that had any tobacco. By this we were enabled to purchase birds and fishes from the Greenlanders, as also furs for our boats and cloathing. We had likewise some seed

left, and got a small supply of garden-stuff, but having no vinegar for sallad, used sour beer instead of it. The Greenlanders also brought us scurvy-grass in barter for tobacco. The latter article, however, became at last so scarce that a pound cost 7s 6d.

As the merchants got no supplies, there was a great want of many of the smaller articles of convenience which was much felt both by us and our people, till relieved by you.

As to the spiritual concerns of our congregation we have every reason to be thankful to God for the mercy and loving kindness wherewith he has led us through this period of distress and external want. Amidst all faults and infirmities, the grace of our Lord Jesus Christ has prevailed among us, and our dear people have in general walked worthy of the Gospel, placing their hope and confidence upon Him, whose strength is made perfect in weakness. When we were again supplied with wine for the celebration of the Lord's Supper, and could have it once a month, they rejoiced exceedingly, for this memorial of the death and sufferings of Jesus is to them peculiarly blessed and important, and renews within them that fervor of love to their Redeemer, which filled their hearts, when first they were brought to the knowledge of Him by the word of His cross. By this heavenly repast their faith is strengthened, and their assurance that He loves them, cares for them, and will lead them safely on to everlasting life, confirmed.

When we see our chapel filled with such attentive souls, hungry and thirsty after the word of God, and the bread of eternal life, we praise and adore the unbounded love and mercy of God our Saviour, by which He has gathered here such a congregation of believers from among the Heathen.

December 19th, 1812.—We had a most blessed celebration of the Lord's Supper, 123 of our communicants being present. Several have become partakers, been readmitted, or numbered among the candidates. Last Spring, three persons were baptized, two of whom were adults, lately come from among the heathen: this had not been

the case for a long time, and afforded great joy to the whole congregation for of late years only such as were children of Christian parents had been baptized by us. Several of the latter were also received into the congregation, having given proofs of their sincere desire to live unto the Lord. These solemnities generally made an impression upon others, who were differently disposed, and caused them to reflect and return.

As to the heathen in our vicinity, our labour as yet seems to be chiefly lost. Living, as they do, near this place, and frequently coming to us, and even entering our chapel, they are not totally ignorant of the way of salvation. They have heard much, but are of those who, though called *will* not come.

We thank you for the trouble you took to procure the letters and diaries taken in the captured Greenlandmen; and feel grateful to the British Government for permitting them to be delivered to you. They have all arrived safe at the places of their destination.

By a letter from the same, dated April 13, 1814, we learn that in the year past, the congregation had increased in number and grace. Fifteen had become communicants, ten were received into the congregation, and twelve readmitted. The congregation consisted in all of 432 persons.

DOMESTIC.

BIBLE SOCIETIES.

These Institutions in the United States are of recent date, and the Reports are usually short. The Editor intends therefore, if his limits shall permit, to republish the Reports in order: taking the several Societies in succession, according to the date of their formation.

The following account of the number of the Bible Societies in the U. States, is from the Report of the New-York Bible Society, Dec. 4, 1815.

Reports and other communications have been received from several Bible Societies in this country, all of which

appear to be increasing in zeal and activity for the promotion of the great object for which they are associated. Their number has been considerably augmented during the last twelve months. There appear now to be *one hundred and two Bible Societies in the United States*; of which there are 2 in New Hampshire, 7 in Massachusetts, 2 in Rhode Island, 2 in Connecticut, 10 in Vermont, 25 in New-York, 5 in New-Jersey, 11 in Pennsylvania, 2 in Delaware, 4 in Maryland, 1 in the District of Columbia, 11 in Virginia, 1 in North Carolina, 2 in South Carolina, 1 in Georgia, 6 in Ohio, 1 in Kentucky, 1 in Tennessee, 1 in Mississippi Territory, 4 in Indiana Territory, 1 in Missouri Territory, 1 in Illinois Territory, and 1 in Louisiana. *Three* of these Societies are established in Colleges, and *thirteen* of them are Female Institutions.

The Board cannot refrain from expressing their satisfaction in observing the formation of a Bible Society in nearly every county in Vermont; also of the progress making in the State of New-York towards following that laudable example. With like pleasure they remark the provision made in the constitutions of the Societies recently established in the counties of Rensselaer and Saratoga, to form Auxiliary Departments in every town, to be connected with their respective county Societies.

REVIVALS OF RELIGION.

It is probably known, even to our distant subscribers, that, during the last year and the present, the number of Revivals of Religion in New-England, particularly in Massachusetts and Connecticut, has been remarkably great. During that period, greater additions have been made to the visible Church, than were ever before known in the same length of time; not even excepting the time of the Great Revival of Religion in 1740. It ought to be universally understood, that, in the churches of New-England, with scarcely an exception, those persons who become communicants, *make a profession of personal piety*. The History of these revivals of religion will

hereafter be given as they are received. The Editor takes this opportunity earnestly to request all clergymen throughout the United States, whose labours have been peculiarly blessed within the last five or six years, to forward to him a particular account of such success; specifying, in each instance, the number of persons who were united to his church.

A Revival of Religion began in Yale College, in April, 1815. In the month of June, a similar revival commenced in the Academy of Young Ladies, under the care of Rev. Mr. Herrick in this town; and soon after a general solemnity was visible throughout the two congregational Churches. At present, the Editor is prepared only to state the results: Of the Students of Yale College, about *forty five*, made a profession of Religion. The number cannot be stated, however, with absolute precision, because some of them were united to the church in the towns where they reside. In the School of Young Ladies, about *thirty two*, (out of sixty, the whole number,) are believed to have become christians. As they were soon to disperse, but few of them joined the churches in New-Haven. In the two Presbyterian Congregations, 103 have been added to the church: viz. 61 to the Church of the First Society; and 42 to the church of the United Society. The whole number, probably, who have hitherto made a public profession of Religion, in consequence of this revival, is about *one hundred and seventy five*. There is the best reason to believe, that numbers more will still be found among its fruits.

A Revival of Religion in a College, and even in an Academy, is of far more importance to the prosperity of the Church at large, than a similar event in an ordinary congregation. How many such events since 1802, may, in the providence of God, be traced back to the great revival of religion in Yale College in that year, when about 100 of the students were added to the church. Most of these, since that time, have become faithful ministers of the new Testament. The labours of many of them have been particularly blessed. In the progress of time, millions will undoubtedly be gathered into the fold of Christ in con-

sequence of that remarkable work of the Holy Spirit. Ought not Christians, then, universally, to pray for the effusion of divine grace on our Colleges and Schools?

From the Boston Recorder.

A letter from a gentleman in Philadelphia, dated March 12, mentions "a revival of Religion in Mr. Patterson's Society. At their last communion, 70 were added to the church. Between 1 and 200 more are under serious impressions."

The same letter says, "In Ogechee, Georgia, more than 400 persons have, since May, 1812, been admitted to the church, all of whom exhibit evidence of a saving change of heart."

March 26.—A letter from New-York, states that there is a great Revival of Religion in 11 contiguous towns in New-Connecticut (Ohio); Also in a large proportion of the towns in Orange County; in the towns of Katskill and Troy; and in the Eastern part of Long Island. Shelter-Island although destitute of a minister has been visited with a signal display of divine grace. It is calculated that one third of the Inhabitants of this Island are hopeful converts. In the city of New-York 70 persons have hopefully obtained an interest in Christ. It is supposed that two or three hundred are under deep conviction.

In a letter received from New-Hartford (Con.) it is stated that a revival of Religion had commenced in that place, conferences were held four evenings in a week, and also a special prayer meeting by the church; that eight persons had become hopefully pious, and that many more were under deep convictions. The letter states also that a similar account may be given of Canton; and that a revival of Religion had lately commenced in Torrington.

A revival of Religion commenced in New-Canaan (Con.) in January last. A letter dated March 25, states that between 40 and 50 are hope-fully renewed. The same letter states that 100 had united with the Church in Norwalk; 15 in Middlesex, and that the work has extended to Stamford. In Goshen, and its vicinity (Orange Co. New-York) 500

hopeful converts are mentioned. Intelligence of a Revival of Religion in Buffalo, New-York, had reached the writer of the letter.

April 1. The number of hopeful converts in Hadley, (Mass.) is 150. In West-Hampton, a work of grace has recently commenced, 12 or 14 have exhibited evidence of a saving change of heart.

To Heads of Families.

The above is generally a specimen of what the *Religious Intelligencer* is to be. Will not families find it the most welcome Weekly Visitor which can enter their doors? Will not its effects be most happy on children and servants? Will it not, if extensively encouraged, find its way, where the Sabbath is not known; or not regarded; and where the Bible is not possessed, or is not read? And may we not hope that it will often leave a blessing behind it? Can three dollars a year be better laid out by any family not absolutely impoverished?

The Editor informs his friends in Connecticut, that wherever 25 papers in any one Parish are paid for in advance, and forwarded together by mail, or taken in one bundle from the office, the price will be only \$ 2,50, exclusive of Postage. In this case, however, he cannot afford to give a 13th paper gratis.

To some of our Subscribers, we have directed duplicates of this No. believing they will be willing to pay the postage, and send it to their friends.

AGENTS.

Middlebury, Vt. Col. Storrs; Windsor, Vt. Rev. B. Fowler; Catskill, Rev. D. Porter; Albany, E. F. Backus; Utica, Rev. H. Dwight; Bloomfield, Heman Beebe; Salem, N. Y. Rev. Dr. Proudfit; New-York, Whiting & Watson; Philadelphia, B. B. Hopkins; Kingston, Pa. Hen. Buckingham; York, Pa. Melshemer & M. Laughen; Rockville, Md. Miss Eliza Beall; WASHINGTON, John Coyle; Marietta, O. Rev. S. P. Robbins; Lexington, Ky. Rev. Mr. Cunningham; Louisville, Ky. Rev. D. C. Banks; Richmond, Va. Rev. D. C. Rice; Winchester, Va. David Murdock; Newbern, N. C. S. M. Chester Esq; Fayetteville, Rev. J. Turner; Savannah, Ga. George Richards; Charleston, S. C. John Hoff; Doylestown, Penn. Asher Miner.

